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THE LUTHERAN Witness

Official Organ of The Lutheran Church — Missouri Synod

LOUIS, MISSOURI — *May 18, 1948* — VOLUME LXVII - No. 10

Board of Assignment for Calls Meeting at Holy Cross Hall, St. Louis, Mo., April 28, 1948

ially for the assignment of calls to the graduates of our theological seminaries and normal schools, the Board of Assignments, composed e Presidents of the Missouri Synod, meets jointly with the Praesidium, with representatives of Home and Foreign Missions, and with ientatives of the faculties of the seminaries. The documents shown contain the specifications of the various calls sent from home and foreign fields by resolution of the congregations and missionary boards

PACIFIC LUTHERAN
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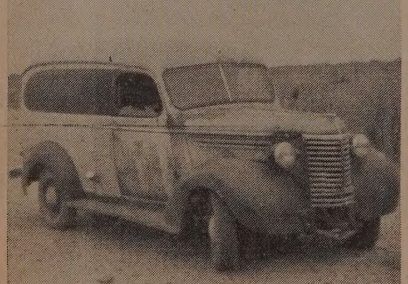
The marriage of Dr. H. B. Hemmeter and Mrs. O. Kreinheder was solemnized in a private ceremony April 23 by the Rev. F. A. Freed of Baltimore. Mrs. Kreinheder is the widow of the late Professor Oswald Kreinheder.

To promote Christian stewardship in his own congregation, a member of Immanuel Ev. Lutheran Church, Lockwood, Mo., is financing the entire cost of printing a regular stewardship sheet for all the members of the parish.

A Correction. In the item announcing Mrs. Emilie Kuhlmann's death (WITNESS, p. 122) it was stated that "she became the wife of the Rev. John F. W. Kretzmann." The name should, of course, have been John F. W. Kuhlmann. We regret the error.

Twelve students of Immanuel Lutheran College, Greensboro, N. C., were confirmed at Grace Luther Memorial Church on April 4. Only one, a girl, had something of a Lutheran background, her mother being a Lutheran, but her father a Methodist. Dr. H. Nau, President of the college, personally instructed the group. Another item of interest from the school is that in fall twelve students will be studying in the theological department to prepare for service in the Lutheran ministry.



In the Service of Spanish Missions

Hauls migrant Mexican workers to services of Rev. E. F. Gruell at McCook, Tex.

When Peace Ev. Lutheran Church, Saginaw, Mich., recently broke ground for its $160,000 parish house, more than 300 enthusiastic members of the congregation turned out to pull the plow. The latter was guided by Mr. Charles Schoenheit, eighty-five, the oldest member of the congregation. Peace Church, of which the Rev. Lorenz F. Weber is pastor, was organized the latter part of 1940 with 144 members. Today it has a membership of 420, and the building about to be constructed is the second unit of four planned by the congregation. Up to the present time the school building has been used for worship, school, and social activities.

Two of our chaplains have recently been honored by appointments to important positions. Chaplain (Lt.-Col.) Arthur C. Piepkorn, who served in England, France, and Germany, has been appointed Commandant of the Army and Air Force Chaplain School at Carlisle Barracks, Pa. Chaplain (Lt.-Col.) Eugene J. Graebner, who served at Fort Dix, N. J., and later in England with the Eighth Fighter Command, more recently in Washington, D. C., and Colorado Springs, is now in Hawaii as staff chaplain for the Pacific Air Command.

Chaplain A. C. Piepkorn and Chaplain Eugene Graebner

Statistics of the Ev. Lutheran Church of Nigeria for the year 1947 report a baptized membership of 13,295, and a communicant membership of 4,682. There are 108 churches and 87 schools, the latter attended by 6,201 pupils. Contributions for the year amounted to $18,406.08, a sizable sum in view of the fact that many members have an income of only about $2 per month. The Nigerian mission is a project of the Ev. Lutheran Synodical Conference of North America, of which the constituent bodies are The Lutheran Church — Missouri Synod, The Ev. Lutheran Joint Synod of Wisconsin and Other States, The Norwegian Synod, and The Slovak Ev. Lutheran Church.

Mr. and Mrs. Charles Rahn on the day after Easter observed their s eighth wedding anniversary. Both a their nintieth year, but nevertheless

Mr. and Mrs. Charles Rahn

able to keep house without assista The picture shows the couple on t anniversary day leaving Immanuel theran Church, Crystal Lake, Ill., w they have worshiped for more than s years.

The Adult Bible Class of Imma Lutheran Church, St. Charles, Mo., m ing for an hour every Sunday mor except during July and August, cov the entire Bible from Genesis to Rev tion in the course of seven years. All chapters were read in class and discus The study of the Old Testament requ five years, and of the New Testament t The average attendance at the sessions slightly in excess of fifteen, and sev members of the group completed the tire course. Mr. E. Siebrass, principa Immanuel Lutheran School, served teacher.

"Prof. Ernest Thedinga of Oshk State Teachers gave some startling figu the other night at the annual meeting the Hortonville Commercial Club. He ported that the average person who li to be seventy years old spends only t teen and a half years working, whereas puts in thirteen years talking and twen five years seeking comfort, pleasure, rest. He said a person who goes to chu once each week actually spends six mon of his entire life in worship. The aver person, however, only gives up fourt days of his entire life in church." *Messenger* of Our Redeemer Luthe Church, Chicago, Ill., the Rev. Luther Schuessler, pastor, from which we qu adds: "It could be that these figures o a clue to what is wrong with the wo today." G. V. S.

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THE LUTHERAN Witness

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No. 10

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

...essed Be the Holy Trinity"

Next Sunday is the Feast of the Holy Trinity. On this the Church, as it were, pauses to sum up the fundamental truth that runs through the first half of the Church ..., in which the work of God for the redemption of man... has been portrayed: that our redemption is the work ...e true God. This God is the Triune God, the Father, Son, and the Holy Ghost, three divine Persons in one ...e essence. This is the God of the inspired Word, the whom the Church worships, the God beside whom there ...o other gods, the God of the universe, the Creator, the ...eemer, and the Sanctifier. In Him we live and move have our being. His judgments are unsearchable and ways past finding out. Of Him and through Him and to are all things. So the Church on the Feast of the Holy ...ity, in the Introit for the Day, strikes the keynote of ...e and adoration which must underlie all our worship ...l times:

Blessed be the Holy Trinity and the individual Unity: let us glory to Him because He hath shown His mercy to us.
O Lord, our Lord, how excellent is Thy name in all the ...! Hallelujah!

W. G. P.

...ning for the Future

Many have misunderstood the word of the Bible "Take ...hought for your life," Matt. 6:25. That word does not ...d us to plan our work and to give thought to the means ...hich we are to accomplish what we have set out to do. ...n Jesus said, "Take no thought for your life," He for... worry. There is an immense difference between worry ... planning. When Jesus invited people to become His ...ples and followers, He admonished them to consider ...fully what they were facing. He said: "For which of ... intending to build a tower, sitteth not down first and ...teth the cost, whether he have sufficient to finish it? ...haply, after he hath laid the foundation and is not able ...nish it, all that behold it begin to mock him, saying, ... man began to build and was not able to finish. Or ... king, going to make war against another king, sitteth ...down first and consulteth whether he be able with ten ...sand to meet him that cometh against him with twenty ...sand? Or else, while the other is yet a great way off, ...ndeth an ambassage and desireth conditions of peace," ... 14:28-32. Moreover, Jesus Himself gave thought and ...d His disciples to give thought to the work which they ... to do. He repeatedly referred to the proper time. ... that He said: "I must work the works of Him that sent ...while it is day; the night cometh when no man can ..." When His mother tried to hurry Him, He told her: ...e hour is not yet come." When the time of His passion ... nigh, He admonished His disciples to prepare for this time by watching and praying, and just so we must plan our work. Certainly all things must be submitted to God's will, and His guidance must be implored. The summer is an excellent time for the worker in the church to plan his work. That cannot be done aright unless he examine what has been done so far. The questions must be asked and answered: What is lacking? What must be improved? What conditions are we to meet? What lessons has the past for our future? What have others done to meet similar situations? What are the peculiar demands of this time and this place? The study of God's Word and the prayerful consideration of these questions and their answers will certainly bear fruit. We are to build. Let us be sure to build upon the proper foundation with the proper material. We are to wage the warfare. Let us make sure that we may be able to meet him that cometh against us.

S.

Rivers of Blessings

That is the picture which the Bible uses to tell and show the blessings which flow forth from the Church of Christ. From the true Christian, church gifts, riches, and spiritual blessings are continually flowing out in all directions. Paul has exactly described this by saying, "as poor, yet making many rich," 2 Cor. 6:10. Our orphan homes are taking care of the poor motherless children. Our hospitals are helping the sick, both in body and in soul. Our Publishing House is spreading instruction, guidance, warning, comfort, hope, love, and faith throughout the world. Our schools and seminaries are training young men and women for spiritual work among all classes. The offices of our Synod are supervising, watching, and directing and constantly readjusting the machinery so that all these good works may proceed with utmost efficiency. Our missionaries are carrying light and life to those who sit in darkness and the shadows of death. Best of all, in our churches the Gospel is being preached to the poor, that is, to those who are poor in spirit, to the souls who are starving for want of the Bread of Life. The Heavenly Manna is given to all who will take it without money and without price.

Even now when there is such a dire need among displaced persons we read of the help which the Church is sending in such rich abundance to all who are in distress. Truly, it is an exact picture which the Bible paints of the Church as the fountain from which streams of blessing flow out in all directions, Ezekiel 47. It is that Church in the midst of which is the throne of God and of the Lamb, Revelation 22. From her flows that river of the waters of life, clear as crystal, which waters the tree that bears the fruit and the leaves for the healing of the nations. What a joy to be a member and a worker in that Church!

S.

The Modern Pharisee

We must accord this title to the authors of secret society rituals and to the editors of "fraternal" magazines. Nothing quite so brash and brazen can be found elsewhere as the claims for righteousness and moral superiority made by these spokesmen of the lodge. The Pharisee in the parable at least gave God some credit for making him so much better than other people, but these writers give the whole credit to the superior instructions of the secret orders. This holds good even regarding some orders which have made some material changes in their setup, as when they no longer demand obligation on the ritual. Nothing more odious in its claims of moral superiority can be found than the following from the *Herman Sons News* of September, 1947 (a write-up of the passing of a charter member). The departed — "exemplified the true spirit of the motto of our Order: He believed in religious freedom and tolerance; he extended his friendship to all who seeked [so] the same, and he was a real friend to those in distress. His love for his wife and family, grown so deep and profound in his native soil, earned for him the praise of being a good husband and father, and this love extended to the welfare of his community and native land. His loyalty to our country and fellowman was a tenet with him, a rock upon which he based his belief, which bore him the crown of life."

Does not this out-Pharisee Pharisaism? And this is not the exceptional but the standard preaching of self-righteousness and salvation by works of fraternalism.

In the study of the literature of more than 200 secret orders we have not yet come upon the word "repentance."

G.

Advice to the Starving

These very words seem cruel, and yet present conditions in Europe explain the writing, printing, and publishing of such advice. We dare not forget that in India there are millions who during their entire life may never or very rarely eat a meal which satisfies their hunger. During their entire life they are undernourished. To thousands of Europeans this is now a new experience. One of their own number therefore tells his unfortunate fellow citizens how to meet this situation. He gives the following advice: 1) Do not spend much time in pitying yourself. After all, there are many who for the sake of health must diet, must deny themselves many things. Continually thinking upon the matter, complaining, and giving way to discontent and even desperation will only increase the misery. 2) During these times when self-denial must be practiced, we should remember the words of the Lord Jesus: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance," etc., Matt. 6:16. We are not to depress others, but rather have a word of comfort and cheer for them. 3) The old Christian custom of prayer at table should be revived and should be spoken with more fervency. 4) Even though our store be small, we should share it with others who may be suffering more than we. 5) We should appeal to Him who fed the 5,000 with the few loaves and fishes, and call to mind that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4. Moreover, "there is no restraint to the Lord to save by many or by few," 1 Sam. 14:6.

All this is good advice, but they who are able should do more than give advice. They should follow the command of the Lord: "Give to him that asketh thee, and of him that would borrow of thee turn not thou away." Matt. 5:42.

S.

The Perplexity of the Heathen

All heathen with whom we are acquainted believe believe in many gods. This foolish creed of theirs cr no little doubt and misgivings, for they fear that if sacrifice to one god and not to the other, they will upon themselves the anger and curse of the slighted Which god, then, were they to prefer? Among the Ror for instance, there was intense enmity between the go Juno and the goddess Venus. Woe to those who slig either. And though they appeased both, there was Mars, Neptune, and any number of others. The G were so tortured by this fear of omitting some god that even built an altar to the unknown god, Acts 17:23. T who recommend prayers to the saints are equally perpl as to which saint to favor. In Catholic prayer book read intense prayers to St. Patrick and to St. Bridge St. Barbara, and to St. Pius, but others recommend saints. Even those who pray to these saints have no d assurance that they will be heard. How much bette those Christians situated who have been properly instr from the Word of God. They have learned both the mand and promise of God concerning prayer. God Hi tells us: "Call upon Me in the day of trouble; I wil liver thee, and thou shalt glorify Me." Thus Jesus solemnly promised us: "And whatsoever ye shall a My name, that will I do, that the Father may be glo in the Son. If ye shall ask any thing in My name, I do it," John 14:13-14, and again: "If ye abide in Me My words abide in you, ye shall ask what ye will, a shall be done unto you," John 15:7.

Thus we Christians are sure that our prayers are h because God, who cannot lie, has promised to hear us we call to Him in the name of His beloved Son, Jesus C

S

Beware of the Impostor

Just now the American press is warning vetera beware of those who seek to defraud them. With words, fair speeches, and enticing promises these impo seek to enrich themselves at the expense of those earned the money with blood and sweat. But we dar forget that the veterans are not the only ones who a danger of deception and all manner of fraud. Right there are those who with foul or fair means wish to e us in foreign wars. While they are exhorting us t down tyranny abroad, they seek to subject us at home manner of tyrannical restrictions. These glib talkers utter truths and give specious explanations, but Shakes has warned us in these words: "The instruments of ness tell us truths, win us with honest trifles to b us in deepest consequence." Oliver Wendell Holme expressed the same thought by telling us that the rott bank has some valid legal tender. Today, as much as if not more than ever, the admonition of Scripture shou heeded by every one of us: "Beloved, believe not spirit, but try the spirits whether they are of God; be many false prophets are gone out into the world," 1 Joh

It it the duty also of parents and teachers to war young and inexperienced to beware of the traps, de and frauds which they must face at every turn. Ever of us, even the wisest and shrewdest of us, but espe also the young, are in need of the Good Shepherd. W daily need His guidance and His blessing. We should t fore daily pray for these, but we should also seek where God offers them, namely, in His Word. S

all Religion be Taught Our Public Schools?

By JOHN H. C. FRITZ
St. Louis, Mo.

recent United States Supreme decision in reference to grant- religious organizations released for the teaching of religious s in public school buildings has ted much attention and caused discussion throughout the length readth of the land. The decision Supreme Court, also because of plications, deserves careful study valuation. In this article I am oing to discuss this issue, but a ion which it suggests: Shall re- be taught in our public schools, some religious organization, but schools themselves, or, in other , by the State?

order to see clearly in this r, we must keep in mind two tions: First, religion and Chris- are not identical terms; Chris- is a religion, it is the Christian n; but not every religion is ian. Secondly, if the school au- es or the State would teach a n, Christian or non-Christian, has as its purpose to satisfy the us needs of the human being in ation to God, that would be con- to the First Amendment of the tution, which reads: "Congress nake no law respecting an estab- nt of religion, or prohibiting the xercise thereof." To make a law ting the establishment of religion require legislation in favor of ain particular religion, be that ian or non-Christian. This Con- hall not do, for it is not the func- the State to make provision for piritual and eternal welfare of Therefore the First Amendment religious liberty; any citizen is o adhere to any particular re- or to no particular religion at d to form religious organizations, may do so without interference pulsion on the part of the Gov- nt. In this respect Church and are completely separate.

there is a religion which neither ess nor any other body nor any lual need to establish, but which ng ago been established by the r Himself and is found in the of every man, from which even -called atheist can not absolve f: *natural religion.* What is na- religion? The word "religion" general term speaking of the ness or conviction which man the existence of a Supreme Be- ing to whom his conscience holds him responsible. That every man by nature has this innate religion we are told in Scripture. Paul speaks of the natural knowledge of God, saying: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse," Rom. 1:20. The same Apostle tells us that every man, no matter how depraved he may be, still has a conscience, which judges him in accordance with a moral standard. The Apostle says: "When the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a Law unto themselves; which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another," Rom. 2:14-15. In these words the Apostle tells us that through man's fall into sin not all of the divine Law which had originally been written into man's heart has been erased; much of it has, but some of it still remains. Therefore man by nature still knows of the existence of God, though he does not know who this God is; he still has a conscience, which may be silenced at times, but never can be destroyed; and he still has some of the divine Law written in his heart. *That is natural religion.* Experience also proves this to be true and has, therefore, given currency to the saying that "man is incurably religious," the heathen worshiping their god or gods being evidence of this fact.

Because the State is not dealing with Christian people as such but with mankind, and because the purpose of the State is not to function in the direction of man's spiritual welfare, but for the purpose of establishing decency and order among men, the State does not make its laws on the basis of the revealed Word of God, but on the basis of the Natural Law still found in the heart of every man and on the basis of expediency ("because of the hardness of your hearts," Matt. 19:8). That the State must have a moral standard we learn from Romans 13, where the Apostle speaks of the State as a divine institution and its rulers as being *"not a terror to good works but to the evil."* Therefore, among other purposes, such as forming "a more perfect union" and "common defense," the preamble to the Constitution of the United States, this fundamental law of the land, mentions as its purpose "to establish justice" and "insure domestic tranquillity." And by demanding that the President of the United States entering upon the execution of his office (likewise other State officials) take an oath (or affirmation — to all intent and purposes being equivalent to an oath), our Constitution recognizes the existence of a Supreme Being and man's responsibility to that Higher Power. All this because of natural religion, which no Congress need to establish nor which it can abrogate, for it is inherent in man's nature.

The State, therefore, has not only the right, but the duty to teach this natural religion and to enforce it, punishing the transgressor, even to the extent of inflicting capital punishment. Therefore also in its public schools, where its youth is being trained for citizenship, the State has both the right and the duty to teach this natural religion, to teach and to demand that its citizens do not lie, steal, kill, slander, fornicate, etc. This is to be done in the interest of the welfare of the State, that its citizens may live peaceably together, that their life and property may be protected, and that they may pursue their daily calling under the most favorable outward circumstances. Therefore the Apology to the Augsburg Confession says that magistrates, State officials, are "to maintain public discipline." *Triglot,* p. 379.

But all this natural religion taught and reduced to practice cannot make Christians of people. It can produce only works which are good in the eyes of men and which make for civil righteousness, but which for that reason are not good in the sight of God, because the proper motive for doing them is missing. Concerning this the Apology of the Augsburg Confession says: "God wishes those who are carnal [gross sinners] to be restrained by civil discipline, and to maintain this, He has given laws, letters, doctrine, magistrates, penalties. And this righteousness of reason, by its own strength, can, to a certain extent, work, although it is often overcome by natural weakness, and by the devil impelling it to manifest crimes. Now, although we cheerfully assign this righteousness of reason the praises that are due it (for this corrupt nature has no greater good [in this life and in a worldly nature, nothing is ever better than uprightness

and virtue], and Aristotle says aright: *Neither the evening star nor the morning star is more beautiful than righteousness,* and God also honors it with bodily rewards), yet it ought not to be praised with reproach to Christ." *Triglot,* p. 127.

Shall religion be taught in the public schools? The answer is *yes.* Not the Christian religion, not the religion of any religious sect or organization, not a religion established by Congress, but natural religion, which is inherent in the heart of man, the observance of which makes for civil righteousness, for outward decency and order, for a law-abiding citizenship, but which does not and cannot, and is not intended to do so, make Christians of people, put them in right relation to their God, and produce works which in the sight of God are acceptable, for this can be accomplished only by the Gospel of Jesus Christ, which to teach is the duty, not of the State, but of the Church.

When Your Pastor Calls

By ELMER A. KETTNER
Wollaston, Mass.

I

What do you do when your pastor calls? Do you become flustered because you haven't had time to dust the living room? It is more than likely that he wouldn't notice it if you didn't call it to his attention. He is on a spiritual mission and wants to know how your soul is prospering. Or do you begin to think: I wonder what he wants? What have I done now? Do you miss the benefit of expert religious counsel because you are ill at ease until he leaves?

Heart to Heart

If a periodic checkup with your doctor is advisable, why not with the doctor of your soul? That is why your pastor calls — to help you improve your spiritual health. He doesn't want to waste much time on the weather and inconsequential tidbits of news. Even when you are physically ill, he comes to deal with spiritual illness. It is true that he is ministering to your soul in the public preaching of the Gospel. However, just as a doctor serves his patient best not when he delivers a health lecture to a large audience, but when he counsels the patient privately, so your pastor can help you most when he talks to you personally.

To be successful, he needs your active co-operation. You go to the doctor because you want relief from pain. You are eager to listen and to follow his advice. Perhaps you don't feel the need of the pastor. You may even resent his call unconsciously. In that case you will gain nothing from the visit. Even if you are not especially fond of your pastor as a person, wouldn't it be wise to open your heart to him as your minister and to discuss with him your faith, your practice of religion? Don't you really want someone who will help you see yourself a little more as God sees you?

You Tell Him

He is ringing the doorbell now. You admit him, and he is seated. You will do him a kindness if you will turn off the radio. Neither of you can successfully compete with it. Don't think him peculiar if he suggests a moment of prayer. Perhaps your previous minister prayed at the close of his visit — or not at all. "There are diversities of gifts," the Bible says. When the opening conventionalities of conversation are past, tell him what's on your heart. Let go one barrel at a time, please! Have you jotted down some of the things you wanted to speak about? Or will you remember after he leaves what you wanted to say? If you have some notes, you may be excused while you get them.

Yes, here they are! "Rhoda's attitude toward criticism." You tell him that your fourteen-year-old daughter has begun to show resentment toward correction and that she rejects your admonitions. Perhaps he will help you understand sinful, human nature and show you how you object to being criticized, too. He may offer helpful suggestions about how you can pray with Rhoda, talk confidentially with her, do things together, and learn to understand each other. You sense that this is no new experience to him, and much of the burden rolls off in hopeful anticipation.

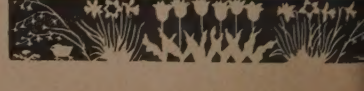
Another note: In your Bible reading (Psalm 2) the other day you came across the words: "The Lord said unto my Lord." What does that mean? Your pastor explains that God the Father is speaking to God the Son. You discuss the verse further, and your faith is strengthened as new light dawns.

Diagnosis

When you have asked about all that is on your mind, you may not have given him all the information he needs concerning your soul. Perhaps he will ask what book of the Bible yo reading privately or in family tions. No soul can grow which not feed on the Bread of Life an milk and meat of God's Word. H want to know how the childre progressing spiritually. Perhaps are not encouraging them or ass them sufficiently with their Su school lessons. Do not be embarr if he asks what you are seekir prayer. Perhaps you have be careless and have forgotten to for your church, your Synod, missionaries, and others. Perhaps use nothing but a general, memo form. There can be no health of in one who neglects prayer. You your pastor is probing for root c of any one of a hundred spiritual eases. He is not trying to find with you, any more than a doctor asks many personal questions in to find out where the infection

By all means don't be surpris he asks you what you would lik do to become more active in church. The happiest people are who are actively working for the Passive members soon become fo members. In the Sunday school choir, the missionary society, or other organization there is a plac you to fill. If not, there are wa doing personal work alone. Why you beat him to the draw and ask how he thinks you can serve the best? It may take a week or a m for him to find the best answer, a may take some humility on your to accept his suggestion, but you happier for it. It is your Father's that you bear much fruit. It is flesh and the devil that keep you taking more active part in the ch When the end of life draws near, may regret it that no one prune those dry branches or cultivated tree. You will be happy then fo pastor's prodding, which stimu more activity.

It's almost time for him to l but there's something you want to No, you don't want to say it, but feel that you ought to. It's been b ering you. You notice that Mrs. S has been going to Communion, and don't think that she's a worthy municant. Does the pastor know a her? He assures you that he is de with her according to God's Word reminds you of your duty to spea her alone. You are satisfied, and conscience is at ease.



atholic Action in High Gear

GERHARDT MAHLER in *St. Louis Lutheran*

Chief artifex of the victory that e Communism a two-to-one beating he Italian election was the Catholic urch, which under Vatican leader- unwrapped an aggressive cam- n of political action.

Other factors — U. N. promise to urn Trieste, U. S. threats to cut off ef, Drew Pearson's letter-writing paign — contributed to the victory, were negligible factors when meas- d against the pressure of Catholic tical action.

There can be no fair criticism of Catholic campaign in defense of the h over against a sworn enemy of gion — Communism. Protestants, subscribe to the policy that no en- tened Christian may be an all-out mmunist.

Nevertheless, Protestants have rea- to view the Vatican victory in y with misgiving. Knowing so well Catholic doctrine of the subser- ncy of the state to the interests of Catholic Church, the Italian victory be expected to supply a shot in arm to the Catholic offensive oughout the world, not only in the test against Communism, but also the avowed Catholic purpose to minate religion everywhere.

Many are the indications that Cath- action in the U. S. is throwing its ght around with increasing momen- . Politics on the local, state, and national level is jittery of the Catholic vote, not because it is predominant, except in certain areas, but because it is assumed to be an organized vote.

Myron Taylor's ambassadorship to the Vatican would terminate except for the administration's fear of Catholic reprisal at the polls.

Catholic pressure succeeded in blocking any and all federal aid for education bills unless parochial schools were included in that aid, a thing which is prohibited by the U. S. Constitution.

Boston's Mayor Curley was released from prison as a result of Catholic pressure.

And whereas Catholic action may be divided on new questions, such as Universal Military Training, it is quickly unified by Vatican influence distributed along a system of ecclesiastical pipe lines that cannot be beat for efficiency.

On the other hand, Protestantism depends for its influence on the slow process of education, the chief tool of democracy. If it is to hold its own against the encroachments of Communism as well as Vaticanism, it must stay alert and continue to speak boldly despite Catholic efforts to suppress criticism by appeals to public opinion that accuse Protestants of bigotry and intolerance.

A Vatican victory in Italy must not mean a Vatican victory over here.

arriage Is Not for Children

MARTIN H. SOMMERFELD, Cleveland, Ohio

St. Paul recognizes that when he be- e a man he put away "childish things." 's normal. Yet one of the commonest es of ruined marriages is mental and tional immaturity on the part of hus- d or wife. Marriage is a mature state, which it is disastrous to project our dhood.

My experience calls to my mind some stories. Domestic battles, wasteful- , disorderly homes, frightened and ected children — all because the mar- e bond seemed a bondage to juvenile nts.

Such persons simply are unsuited for riage. Marriage is as hateful to them reform school. Rarely do they suc- in making the painful adjustment to rity after the wedding day.

Here again experience teaches how ortant it is to make a wise choice of arital partner. Many a marriage is e or marred in the hour of betrothal. ng woman, select for your mate a husband, and the chances are excellent that your marriage will be a torment and your home a hell. I say, "Young woman," for though the choice of an immature wife by a young man is indeed unfortunate, still, because of a man's place in marriage, it is a greater threat to home security and family welfare for a girl to choose a juvenile husband. Therefore I would address particularly our Lutheran girls.

Here's how to know immaturity in a man. There are three major and three minor symptoms to note. For a person to have these qualities in a moderate degree proves no serious personality flaw. However, where several of them appear in combination or one of the major symptoms predominates, it may be taken to indicate dangerous immaturity.

Major symptoms:

1. *Willfulness.* Exhibits an unreasoning stubbornness even in trivial matters. Beware if the parents say: "Oh, we know he's spoiled." That man will never consult his wife in anything he does. He will tyrannize her. He will not plan with her their mutual future. If opposed, he is apt to explode into violence. Either he will enslave his wife, or the marriage will blow up.

2. *Evasiveness.* Never faces a problem. Already during courtship he airily dismisses every serious phase of home life, such as church membership, finances, raising of children, by insisting: "We love each other, don't we?" Husbands of this kind frequently resort to alcohol and other escape devices. When such a man's love ought to blossom out into an intelligent acceptance of its obligations, he seeks to recapture the carefree world of his childhood through drink.

3. *Sullenness.* The mark of an unforgiving, self-centered nature. This man will interpret even the most innocent remark as a personal affront. After building up fancied slights or insults, he retreats into sulky silence. His wife will constantly be saying: "I'm sorry. I didn't mean it that way." Adjustments for living together as man and wife require mutual confidence and forgiving tolerance. But a sullen man shares few confidences. Marriage to him frequently dies a slow death from the poison of his hoarded resentments.

Minor symptoms:

4. *Extravagance.* I'm not thinking of generosity, which is a desirable trait. This man is wasteful and unthinking. He buys first and expects payments to take care of themselves. The money he's so free with in courtship days assuredly will not be spent on his wife and children later.

5. *Impulsiveness.* Sometimes to be impulsive is a wholesome tendency not to worry over much. But recklessness does not make for a stable marriage. A man of this character will say on the spur of the moment: "Let's get married!" His wife probably will spend the rest of her days worrying about what notion he will take next.

6. *Shiftlessness.* Here is a man who constantly changes jobs for no good reason. He can't stand the fellow working next to him; he had a run-in with the boss; the hours are too inconvenient. Every depression catches him. His get-rich-quick schemes will keep his family financially embarrassed.

These are the danger signals of immaturity. They characterize persons who lack the discipline and judgment for the give and take of marriage. Like children, they expect to take too much and give too little.

How much more happiness a marriage promises where both partners are true Christians, who "grow up in all things into Him which is the Head, even Christ," Eph. 4:15. For Christ's teachings give a true, mature insight into this sacred bond. They will be better husbands and wives who heed the Apostle's words: "Be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God," Rom. 12:2.

"Share your Blessings" is a new two-page circular to help pastors and organizations in gathering $7.50 units for European relief. Samples of this new circular are in the mails.

Is the Sawdust Trail Coming Back?

By ERWIN H. MEINZEN, Chicago

People under forty will hardly recognize the term, but the sawdust trail was once as common and as American as the Barnum & Bailey circus. Highly publicized meetings brought to town some outstanding evangelist who nightly shouted his denunciations of Satan, sin, and the saloon and exhorted his hearers to "be saved." Emotionally excitable people "hit the sawdust trail" in droves, confessing their evil lives and sometimes — or so it appeared — rather glorying in the fact that they had a longer catalog of sins than some fellow townsman. When Billy Sunday held his mammoth meetings in Philadelphia in 1915, the net result was 30,000 "conversions."

Opinions differ on the cause of the decline, but it was altogether obvious, even to their promoters, that these mass revivals had seen their day. It was clear that too many "converts" did not remain converted. It was not only the shallowness of the preaching which discredited the movement; it was, above all else, the wrong theology behind the system which forced its abandonment and left a frightful wake of spiritually burnt-over areas in Protestant America.

But something new has been added, it seems. An organization known as "Christ for America" has taken form and gained considerable momentum during the war years. Now, in 1948, it proposes to cover one hundred of the major cities of America with so-called Spiritual Awakening rallies. The start was made in Chicago in the week of April 4. Sparked by a dozen of the country's outstanding evangelicals (as opposed to "liberals"), the rally brought both throngs and enthusiasm to the great Moody Church on Chicago's Near North Side; from its pulpits and platforms and from its radio came the urgent, pleading call to stand up and be counted for Christ, so that the doom which threatens our civilization may be averted and our materialistic multitudes may yet find the Savior who can give them peace.

With no desire to question the sincerity of the revivalists of the past age, I believe there is something to be said for the leaders of this "renaissance of the sawdust trail." They have seen something of the crudities of that evangelistic heyday, and they mean to avoid those mistakes; they maintain no staff of paid professional revivalists, and they do not high-pressure local churches into joining and financing an elaborate campaign. Yet it remains to be seen whether wiser leadership is the solution. President Horace F. Dean is a persuasive man and competent. Trained as a banker, he represents the solid kind of lay leadership. It may be only a coincidence that one of the leading speakers on "Christ for America's" lists is Harry R. Smith, practicing Christian and a vice-president in California's gigantic Bank of America. There are other "names" on the impressive list: Mennonite Bishop C. F. Derstine, U. S. Congressman J. Percy Priest, and Alberta's Premier Ernest C. Manning, to name only a few. There are some of the old guard, too, notably Bob Jones, Sr., veteran of many a revival campaign and still highly turbulent and emotional . . . his shouting, shrieking voice very difficult to listen to, yet effective. . . . Even so it remains to be seen whether mistaken methods have gone into the discard; more important still, whether fundamental faults have been recognized. Denominational differences need not be dragged out into public view on every occasion, to be sure, but there is something disturbing about the way these "evangelicals" belittle confessional unity and bypass doctrinal disharmonies. Ominous also is their emphasis upon the emotional and the social rather than on the inner and the individual. The Law appears to get the nod, not the Gospel; man's "decision" appears to them to be as important as divine grace under the Cross.

A tentative conclusion might be this: The old-fashioned revival is back, but its frontier flavor is gone; it has passed the ugly-duckling stage, and a beautiful red carpet of respectability now covers the sawdust.

Armed Services Commission Moves to Washington

The offices of the Commission for Armed Services will be transferred to the former Lutheran Service Center in Washington as of May 1. All correspondence to the Armed Services Commission as of that date should be directed to 736 Jackson Place, N. W., Washington 6, D. C.

Kenneth L. Ahl

The service center was during the war used jointly by the National Lutheran Council and by our synodical Commission.

In charge of the Missouri Synod's work will be Chaplain Kenneth Lyle Ahl, who has taken over the duties as Executive Secretary of the Armed Services Commission. He is the successor to the Rev. Paul Mehl, who served in that capacity since 1942 and has accepted a call to the pastorate of St. Andrew's Lutheran Church, Park Ridge, Ill.

Chaplain Ahl, who had been pastor of St. John's Church, Orange, Calif., 1933 to 1940, from 1941 to 1945 served as Army chaplain, with twenty months' foreign duty in the Alaska Theater. He also served as Supervisory Chaplain at North Camp Hood, Tex., and was released from active duty on Dec. 30, 1945, with the rank of Major. Since March 15, 1946, he was a Chaplain in the Veterans Administration Center, Los Angeles, Calif.

As of July 1 the National Lutheran Council will have Chaplain Gynther Storaasli as its executive for the armed services, with offices in the same building. This building has become known as a center of Lutheran activities in Washington, and we have entered into very favorable agreements with the N. L. C. in the use of office and storage space.

PAUL L. DANNENFELDT, *Chairman*
ARMED SERVICES COMMISSION

"Only Believe"

MARK 5:36

"Only believe!" Be brave and strong
When myriad woes thy spirit throng
"Only believe!" for He can save
From sin, from peril, and the grave.

Needless and vain the fretting care,
Which causes doubt or breeds despair
The Savior, mighty in His power,
Can rescue in the darkest hour.

Light is the load His loved ones bear,
Easy the yoke He bids thee wear,
The cross true satisfaction gives
To him who unto Jesus lives.

Yonder in heaven's blissful state
The ransomed best shall estimate
His strange designs, the smiting hand,
His ways so hard to understand.

Be meek and with thy lot content,
But guard against discouragement;
Be steadfast, resolute, and bold
Lest God His gifts from thee withhold

Employ thy tongue in thankful praise,
Let daily prayer thy lips engage;
For song's the tonic of the heart,
And prayer will fresh strength impart

Lavish thy care and tenderness
On those who languish in distress;
By sharing love's rich heritage
Forget the fears that ill presage.

Invest thy talents willingly;
Arouse thyself, a pattern be
Of holy words and golden deeds,
Attending to the church's needs.

Each day in Jesus' name begin;
Each hour renew the strife with sin;
Avoid foul speech, abhor the lie,
Speak words that cheer and edify.

View life not as blind destiny;
'Twas planned in God's eternity.
Whate'er befalls, the saints are sure
That they shall to the end endure.

Embrace the lot the Father sends,
Until the time of trial ends;
Then thou the Savior shalt adore
And reign with Him forevermore.

A. C. MUELLER

The ASFRR Meets

In connection with the spring meet of the American Society of Church H tory which was held in St. Louis April 23—24, the American Society Reformation Research met to prepare program and map its future course. T purpose of the society is clearly stated its name. With European scholarship i peded by economic distress and politi confusion, much of the work formerly do across the sea now devolves on Americ scholars. One purpose of research Reformation history is to meet the atta of the enemies of Luther and his fell reformers — attacks either due to ign rance or malice — with the disarming fo of actual facts. By far and large, ho ever, the society's aims are peaceful a constructive. One of the larger proje of the society is to translate and publ some of the more important works of Reformation or concerning it. A less a bitious objective is the translation a

ing of some of Luther's gripping nation writings for school use. The to offer these writings in editions are cheap enough, so that every r of the class can afford to have his py. At the present cost of paper inting the financing of any project kind presents the chief problem. Ernest G. Schwiebert, of Witten- College, Springfield, Ohio, was re- president, and Dr. George W. of Gustavus Adolphus College, er, Minn., to the position of secre- easurer for the following year.

L. W. S.

sit with President Truman

ing the past five weeks the Mis- ynod has had two prominent indi- in its midst. One of these was gene Gerstenmaier, the Executive r of all Protestant relief work in ny (EKID *Hilfswerk*), who came uest of our Church. The primary e of his visit was to confer with nod on matters concerning the l as well as spiritual rehabilitation German Church.

other was Dr. Karl Arndt, the son pioneer missionary to China and a e of Concordia Seminary, who n, for the past two and one-half Chief of Religious Affairs of the States Government in Germany, eadquarters at Stuttgart, Wuert- g. Dr. Arndt was sent from Ger- y the United States Government to with the Missouri Synod on the ll seminars which our Church is ing this summer for 450 prominent n clergymen and church leaders. of these men, together with Dr. yer, the Executive Director of postwar relief endeavors the world ere invited to an interview with sident of the United States. This had been arranged by one of our nt Washington, D. C., laymen.

interview with the President of htiest country on the face of the vas an unforgettable experience ree men. Particularly did it make impression on Dr. Gerstenmaier, w tangible proof of democracy in

is conversation the President em- ly emphasized that he was vitally d in the rebuilding of Germany people, particularly the youth. ed help was assured, and more ce the Chief Executive showed a ight into the economic, social, and itical problems confronting devas- untries of Europe today.

the representative of the Mis- nod, at the close of the conference, the President that we, the Chris- America and especially the mem- the Missouri Synod, were aware remendous world problems which eavily upon the shoulders and ce of our President, and assured ur continuous prayers, he humbly "If I did not have the daily e of the help of God and a knowl- His divine guidance and the God thers as a source of courage and I could not carry on from day

words kept resounding in our s we left the interview. To every one of us the knowledge that the President of the United States is a man of prayer proved a source of comfort and an encouragement to meet the challenging problems confronting our age.

While in Washington, the crowded yet interesting itinerary of Drs. Gerstenmaier, Arndt, and Meyer included visits to Mr. John W. Snyder, the Treasurer of the United States, the Chief of Chaplains of the United States Army (Brig.-Gen.) Luther Miller, and the Personnel Director of the Chief of Chaplains' Office (Col.) Martin Poch, a member of the Missouri Synod. In addition, various meetings were held with different sections of the State Department. All these meetings related to problems of our Church in its world-wide work of relief.

We are sure that when Drs. Gerstenmaier and Arndt get back to Germany they will personally give testimony to tens of thousands of people of the affable cordiality such as was evinced during the visit with President Truman.

St. Louis L. MEYER

A Boycott is Needed

Decent, clean-minded Americans will have to do something drastic to put a halt to the flood of obscene, erotic literature which is being forced upon the people of this nation by the book publishers, in conjunction with the movie industry, and the New York play producers.

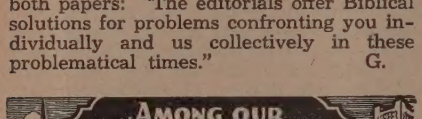
What is needed is a nation-wide organization of church people and all persons who realize that our national well-being depends upon our ability to checkmate the trend of degeneracy which this Satanic school of literature fosters in the name of literary freedom.

What is required is a ruthless boycott of the products of all publishing houses turning out this filth, or clubs that distribute it, of bookstores and other retail outlets that dispense it, of moving picture makers and distributors that encourage such writing by producing synthetic versions of it, and of newspapers and magazines whose "critics" plug such sleazy trash. Hit these procurers of the devil where it hurts them the worst, in their pocketbooks. — *The Observer*, St. Louis County, Mo., Feb. 25, 1948.

From a Pocket Notebook

According to the *Lutheran Standard*, Martin Luther had his day in Washington, D. C., before the Senate Banking Committee. To that committee Mrs. Annie Stein of the National Women's Trade Union League quoted from Luther's tract *On Trading and Usury*, written in 1524. She pointed out how Luther condemns gouging merchants and greedy sellers, the basis of whose "sharp practices" was that "I may sell my goods as dear as I can." The Washington *Post* headlined its account of the episode: "Martin Luther's Price Control Views Are Quoted to Senators." The *Post* said that Luther suggested "what amounted to a full-scale OPA." Along this line Luther wrote in that tract: "The best and safest way should be for temporal authorities to appoint over this matter wise and honest men who would appraise the cost of all sorts of wares and fix accordingly the outside price at which the merchant would get his due and have an honest living." . . . Dr. C. F. W. Walther has more recognition among the Lutherans of Germany today than he had in his lifetime. Dr. W. Sihler said 1873 on the floor of the Synodical Conference, of which the Missouri Synod is a part: "If you melt down the entire Synodical Conference into one lump, you will not get one small Walther out of it." . . . Indication of an increase in laymen's work for the Church is found in the observation of Professor Polack of the student field work committee that students are beginning to have a hard time finding work in many congregations because laymen and women are on the job teaching, visiting, etc. . . . Lester Prairie, Minn., sent a total of 168 subscriptions for THE LUTHERAN WITNESS to the publisher, a paper in every home. "It took not over five minutes to explain the plan and receive unanimous approval," says Pastor R. A. Ritz. The pastor was also voted a 25% increase in salary. . . . Redeemer Church of Green Bay, Wis., has two good pieces of building material on hand for its new church, a stone from *Schloss Koburg*. (where Luther lived during the Diet of Augsburg) and two pieces of wood from a bed in that same castle. . . . Our compliments to the secretaries of the Lutheran Child Welfare Association, Indianapolis, for the beautiful annual report done in mimeograph by that group. . . . Cross Church, Milwaukee, in its six-page *Messenger* does not mention name and address of pastor, but he must be all right because the ushers complain of "quite a bit of congestion" in the vestibule of the church. . . . Omaha maintains five Lutheran parish schools, with an enrollment of 518. The Catholic Church in that city has nine *high schools*. . . . The youngsters of Holy Cross, St. Louis, of which the Rev. Paul Koenig is pastor, have caught the idea of the stewardship of money. In one week the sixth grade raised $10 for missions; since Jan. 1, $70. . . . Dr. L. B. Buchheimer, who served Our Saviour, Detroit, as associate pastor until a year or two ago, now living in St. Louis, received a purse of five hundred dollars, raised in the parish for his 76th birthday anniversary. . . . An excellent rotogravure piece of publicity arrives from Mount Zion Lutheran Church, New York, of which the Rev. Clemonce Sabourin is pastor. . . . United Evangelical Action calls the Supreme Court decision on religious teaching "a challenge to all Christian Americans to build Christian day schools." . . . This is the way the Northern Illinois edition of THE LUTHERAN WITNESS defines a current controversy: "Should a person who has taken a seat at the aisle end of a pew move over when others wish to enter the pew, or may he remain 'planted' and compel the others to squeeze and stumble past him?" Worded that way, of course, there can be only one answer. Then the editor quotes on behalf of "good manners" Mary Wollstonecraft (died in 1797), whose reputation was not any too good, and Ralph Waldo Emerson, who was a pantheist; not very good authorities on church manners. . . . Our statement some weeks ago concerning the 5,000 new and 27,000 old subscribers to THE LUTHERAN WITNESS in Northern Illinois, quoted from proof sheets of the Northern Illinois Edition, was based, we are now informed, on a clerical error committed in the otherwise

highly efficient general office of the District. The subscription list today is not 31,896 for THE LUTHERAN WITNESS and *Der Lutheraner* combined, but is as of April 20, for THE LUTHERAN WITNESS alone 23,110. The Northern Illinois editor says regarding both papers: "The editorials offer Biblical solutions for problems confronting you individually and us collectively in these problematical times." G.



College of Presidents Meets to Distribute Calls and Assignments

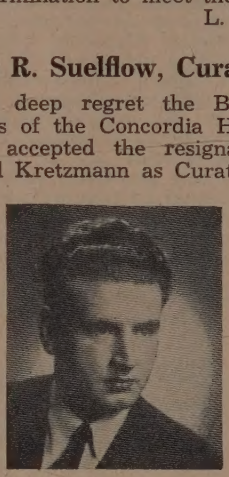
The District Presidents met in Holy Cross Hall, April 28—29. The distribution of calls is a decisive event in the lives of many young men and women, the graduates and vicars of our seminaries. They have been preparing to serve their Lord in church and school during years of intensive study; where will they be asked to serve Him? They however are not the only ones concerned. Under God's guidance the College of Presidents, in consultation with faculty committees — including deans and presidents — determines the place. Then there are the mission fields, the churches, the schools, the tiny tots of school age, who are waiting to find out what will happen.

In the pre-war days of the depression the concern of our synodical servants was of one kind; now it is of another. Then the question was: "Will there be enough calls for all the candidates?" Now the question is turned around. Here are the figures. Our two theological seminaries at St. Louis and Springfield had 100 candidates available for calls. A total number of 143 calls, not including 7 requests for supply candidates to serve as instructors at synodical institutions, was submitted. Thus 50 calls and requests could not be considered. For the 164 applications for student supplies only 64 students were available. The mathematics is easy; simply subtract. The teacher situation is similar. Of the 76 calls for teachers submitted, 11 were changed to applications for temporary teachers, leaving 65 calls to be assigned. Our seminaries at River Forest and Seward had 28 available candidates, leaving 37 calls unsupplied. A total of 211 applications for temporary teachers had to be weighed; there were only 130 available supply teachers — women students and graduates and men students — thus 81 positions remained unsupplied. Adding to these the 37 unsupplied calls for teachers, we get a total of 118 schools which must look elsewhere for a solution of their teacher problem. Uninteresting figures? They tell a tremendous story in God's kingdom. "Feed My sheep. Feed My lambs," says the Savior. Indeed, those men in Holy Cross Hall had to reach some grave decisions! But there is another side to the picture. May the Lord continue to open up opportunities for us — that is what vacant fields spell — and then may He increase our faith and determination to meet them.

L. W. S.

August R. Suelflow, Curator

With deep regret the Board of Directors of the Concordia Historical Society accepted the resignation of Dr. Karl Kretzmann as Curator. Dr.



August R. Suelflow

Kretzmann had been ill for several months and had not recovered his health sufficiently to reassume the arduous tasks of his office. In view of the splendid work that he had done for the Society and the Church in the field of history, the Board offered him the position of Research Secretary, which he accepted.

The Board of Directors was fortunate in being able to secure the service of August R. Suelflow, S. T. M., as Dr. Kretzmann's successor. Mr. flow, born at Freistadt, Wis., S 1922, attended the parish scho Newburg and Freistadt, Wis., er at Concordia College, Milwauke upon his graduation there con his studies at Concordia Semin St. Louis. He received his B. gree in June, 1946, and his S. T. gree a year later. Majoring i torical theology, he wrote his th "The Life and Work of G. E. Sievers." He has been doing uate work at Washington Univ St. Louis, again majoring in h His wife is the former Gladys G whom he married June 16, 1946. ing his undergraduate days part-time work in the Institute under the direction of Dr. Kretz This helped him acquire the sk knowledge which prepared him position of Assistant Curator i and eventually for that of Cura

L. W

Zion Lutheran Church, Ch Dedicates New Church

On Dec. 21, 1947, Zion Lu Congregation, Chicago, Ill., the Pfotenhauer, pastor, dedicated i church. In February, 1945, th gregation's old church was completely destroyed by a fire by a young vandal. The congre decided to relocate at 109th S South Park Ave. on a site ha frontage of an entire city bloc located in a neighborhood where new homes are under construct

The church is of Gothic desi built of Indiana limestone. Its is 110 feet, width thirty-five fe

Interior of Zion Lutheran Church, Chicago

Added to Membership of St. John's, Gary, Ind.

it forty feet. The chancel measures twenty-one by twenty-two feet. autiful reredos with a carving of crucifixion and a Trinitarian ed-glass window depicting Christ ie King of Zion add much to the tional atmosphere of the church. seating capacity is 450. A two- ial Wicks pipe organ is housed in gallery above the narthex. The g is open, with trusses and pur- exposed. Radiant, or panel, heat- ystem, which eliminates radiators registers, provides perfect comfort l times. All chancel appointments, eting, pews, organ, stained win- and lighting fixtures were given ndividuals and groups as memo- or special gifts. The church was ed at a cost of $123,000, including furniture, and organ. Almost 00 was given by the members g the past two years. The con- ation plans to add an assembly and parochial school to the church ie near future.

C. PFOTENHAUER

y Adopts Missionary ncil Plan

ortly after accepting the call to hn's Church at Gary, Ind., be- of the great mission possibilities, undersigned prevailed upon his egation to organize a Mission- Council patterned after an article *day*, Vol. II, No. 3 (March, 1947). result of the work of this Coun- hose chief aim is to recruit all ers of the congregation for more sive personal evangelism, twenty- members were enrolled in an catechumen class. Blessed with indoctrinated members, owing to nfluence of its day school, this ty-eight-year-old congregation is uing to reap the fruits of its s. The climax of this project, is to be an annual effort, was ed on Easter Sunday, when y-four of the originally enrolled ers were confirmed. Eight of were also baptized. The cos- litan character of the "Steel City" n evidence by the names of the confirmands, among which were l, Gruber, Firme, Dethloff, Swe- elm, St. Myer, Rollins, Vurva, La- e, Ursinyi, Donahue, Wildermuth, , and Kalinsowski. These new members were welcomed at a congregational fellowship potluck supper, followed by entertainment, to which all the members of the congregation were invited. Through the recent "Meet Your Neighbor Week" project one hundred prospects are being contacted for another class.

On Feb. 22 twenty-two children were baptized in an impressive service. These were gathered by a special effort of the Council in conjunction with the day school and Sunday school.

The congregation of 550 communicants has adopted a budget of $31,000 for 1948 and instituted a percentage pledge plan. The First Quarter Financial Report shows an increase of $1,639 over the same period last year. Church attendance has been steadily increased, due to efforts of the Council to contact absentees. The Easter Sunday service set a record of 526 for attendance at a preaching service, this in spite of the fact that the steel mills do not shut down Sundays.

G. H. NAUMANN

The Ground-Breaking Ceremony in Panama

A milestone in the history of the Isthmian Lutheran Church was reached with the Ground-Breaking Service on Feb. 15, 1948.

More than two hundred crowded into the Lutheran Service Center, Building 804, Balboa Road. A congregational procession followed to the church site, where service personnel stationed in the Zone, members of the Redeemer Lutheran Church and their friends, led by the officers of the congregation and officiating ministers, the Rev. Alvin E. Wagner (who now has accepted a call to North Hollywood, Calif.) and Chaplain Edward Leverenz — presently stationed in Panama — broke ground with devotion and prayer, in the name of the Father, Son, and Holy Ghost.

The church to be erected has been designed in the California Mission style by Architect J. C. Wright, Sr., of Panama City. The adjoining cloister, Service Center, and pastor's residence will form a unit covering an area 200 feet in width and 90 feet in depth. White masonry walls, red tile roof, colonial arches, and patios have been planned to preserve all the charm and beauty of the old Spanish missions. The nave of the church, built with clerestory and lined with arches that cover the side aisles, has been arranged for a seating capacity of 200.

The congregation held its divine services for many months in the Balboa Clubhouse and in the spring of 1946 obtained the quarters and purchased the equipment previously used by the United Seamen's organization on the first floor of Building 804, Balboa Road. About the same time the congregation obtained the services of the Rev. Alvin E. Wagner.

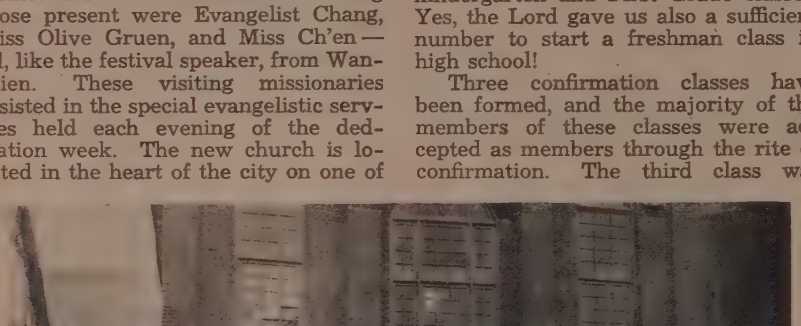
With inadequate facilities, it has been carrying on an extensive program of church, mission, and social activities. It sponsors a preaching mission in Cristobal; it operates a Service Center, to which all servicemen are cordially invited. Its League of Lutheran Women, besides providing servicemen with regular weekly suppers, has been sending food parcels and clothing to war sufferers in Europe and China.

Part of the Throng at Ground Breaking, Panama

PLATEAU PHOTO

Dedication at Chungking

On Feb. 29 the members of the Church of Our Savior in Chungking dedicated their new house of God to the service of the Prince of Peace in this war-time capital of China. Missionary Herbert Hinz preached the sermon; the local pastor, Rev. Luther Li, and Missionary Ralph Bringewatt performed the act of dedication. Among those present were Evangelist Chang, Miss Olive Gruen, and Miss Ch'en — all, like the festival speaker, from Wanhsien. These visiting missionaries assisted in the special evangelistic services held each evening of the dedication week. The new church is located in the heart of the city on one of its main thoroughfares. The special services were crowded each time by the simple expedient of having the ushers out on the street invite the people to hear the preaching and to see the colored Bible-picture slides.



At the Dedication of Our New Church at Chungking, China, Feb. 29, 1948

Luther Li is seated about in the middle of the front line holding the agenda. Next to him, Missionary H. Hinz of Wanhsien, 165 miles down the river. Next to Missionary Hinz, Missionary Ralph Bringewatt, with hands folded. Miss Olive Gruen is near the entrance at the rear of the picture

Filipino First Fruits

It was about a year and a half ago that Bethel Lutheran Chapel in Manila was opened for worship. Some two score of children and adults came for the opening. The majority of the children came in out of curiosity, and most of those who came that day are not numbered with us today. It was quite discouraging at first. Here was a chapel that could accommodate two hundred worshipers, but the average adult attendance was less than ten adults! There was no organ, and so the missionary had to lead in the singing in those days!

The attendance grew steadily later on, however. Children in the neighborhood were befriended, and soon our Sunday school increased in attendance. Our vacation Bible school did the trick. As a result we gathered a nucleus for our primary school and high school. Today we have over a hundred in the kindergarten and First Grade classes. Yes, the Lord gave us also a sufficient number to start a freshman class in high school!

Three confirmation classes have been formed, and the majority of the members of these classes were accepted as members through the rite of confirmation. The third class was composed of eleven, and all were confirmed on Palm Sunday.

In the first class of six, one was a former altar boy in the Roman Catholic Church while studying in a Jesuit college. In the second class, one was a public school teacher who now teaches in our school, one had been a spiritist, and the other, who now takes care of our kindergarten class, was a former convent student. In the third class, nine were won through our high school class, and two are husband and wife. The husband was a former pastor of the Seventh-Day Adventist Church and, later on, of the Methodist Church. It has been our privilege to teach him doctrinal theology for two years, and his wife, who taught our kindergarten Sunday school in Tagalog, attended our Sunday school teachers' class.

To date, Bethel has some 120 children in school, 70 in Sunday sch and some twenty in Bible class. average attendance at the En morning service is between fifty sixty, some twenty-five in the Ves The morning service has reached hundred mark a number of times. of Easter this year, services in Tag are held at Bethel. The missiona take turns in conducting the Ves and the resident missionary takes of the Bible and Sunday school cla and the English morning services.

The Rev. Rudolph Prange elected chairman of the conference is doing a good job of co-ordina the work. It is needless to say tha handles most of the knotty probl of the work. His experience and m mature judgment and knowledg things relative to the office of the m istry are indeed a balancing steadying influence on our missio force and on our young Church in Philippines.

The other missionaries have justed themselves faster than would suspect. While they are ge acquainted with the dialects sp in the stations in which they hop serve, they are keeping themse busy teaching and preaching. The sionary wives, too, are active in dren's work or otherwise in acc panying their husbands in ma missionary calls.

The Philippines hold a bright ture for the Lutheran Church. centuries of superstitions and a eration or so of confused religious heaval, the Filipinos want a Ch that has something definite to They want a Church whose teac speak with authority. Ours is Church. Let us meet the challe If we don't, then the fanatical m ments which now seem to be sw ing the islands will claim many of spiritually hungry people.

ALVARO CARINO, *Corresponde*

Letters from Reade

THE "CONFESSIONAL STATE"

DEAR SIR:

In discussing relations to Lutherat other bodies I hear an expression w I do not remember from my years a Seminary — "the *status confessionis.*" must date from some earlier age of trinal controversy. What is the orig the term, and what is its meaning?

E. J.

(The expression was frequently used i earlier stages of the organization of the S ical Conference. Its meaning is clear fro following report on the fourth conventi the Synodical Conference, Cleveland, *Proceedings*, page 24:

"The question was asked: May one pr church fellowship with a minister who member of a body which tolerates chiliast who rejects this error and publicly te against it? The following answer was That would be unionism. Only then such fellowship be permitted when such a

vere found in the *confessional state* nntnisstand), that is, when he informs nod openly — 'I reject this doctrine, but I cannot in fairness demand that you my conviction overnight, I will remain you in the hope that this may finally about.' Such a member must continue ify in public conventions and periodicals t such error and make no secret of his on to have the synod finally join him jecting false doctrine, the alternative that he would leave the synodical union. ourse, there are such as declare they resign but do not carry this out.) In ay someone may be member of such od under protest for a while, so long testimony is not prohibited and he may ope that it will bear fruit. Just when oment of resignation may have come probably be left to the conscience of the idual." . . . "There is a great difference n entering a unionistic body and being to leave it. The first is not permissible any circumstances; in the latter case be necessary to remain for a shorter or period of time for the purpose of testi- against error."

e term "confessional state" has been ore recently in an article contributed by . Arndt to the *Concordia Theological ly* (June, 1946, page 455 f.). The para- in question reads thus:

hen facing the question of establishing ship with a congregation whose synod sound in doctrine, while the individual in question is in full doctrinal agree- with us, we should not forget that this must be considered as being *in statu sonis* and must testify to the convictions It holds jointly with us. How long it emain a member of its body will depend cumstances. If its witness will not be , sooner or later a separation will have e place; for we cannot be for the truth ainst it at the same time."

h the definition and the reasoning are al in the convention report of 1875 and essay of 1946.)

DISTRICT ARCHIVISTS

th reference to your editorial in LUTHERAN WITNESS of April 6, 1948, District Archivist," it might interest o know that at the organization of orth Wisconsin District in the year his resolution was adopted: "*Re-* , That the Directorium appoint an ist and make the proper arrange- for the establishment of District es."

e sainted Pastor John Graebner of u was at one time the archivist of orth Wisconsin District.

RONALD W. GOETSCH, *Archivist*

HE WARNING OF ST. PAUL

ee of our subscribers have re- d a more complete restatement of scussion called forth by references mans 16:17-18. Since the subject ues to interest our readers, the fol- statements may help:

Romans 16:17 f. is a text as clear as onday sun in its implied teaching s Christians we should not tolerate ror, be it great or small. We have is a thousand times.

More immediately, the passage is d so clearly that no child of 14 can derstand against those who cause ns (our synodical Constitution quot- is text calls them schismatics), not t those who seek to remove them. The overwhelming evidence of rship, also the exegesis of Martin , is for the conception that Paul had nd hypocritical and anti-Christian ers threatening the peace of the congregation. The text therefore more directly today to Mormons, an Scientists, all Modernists, also within the Lutheran Church.

The Scriptural principle of fellow- derived from many clear passages ds separation also from those who reject any clear teachings of Scripture, even if they do not destroy the fundamentals, as those did who occasioned the warning Romans 16:17-18. We have said this countless times.

5. In reply to an inquiry the St. Louis faculty only a few weeks ago declared that there must be toleration of difference in exegesis if the truth is taught on the matter involved. Our Church has held this principle of freedom of interpretation for 400 years, and our pastors have been so taught since 1839. We repudiate any settlement of exegetical questions by the quotation of human authority (synodical resolutions, "the fathers," etc.) as truly papistical and the very essence of legalism.

6. We consider the present discussions of this subject not as regrettable but as highly profitable and beneficial so long as the discussion does not degenerate into unkind recriminations and personal attacks. G.

NOTE ON GOUNOD

The April 20 issue carries an item regarding Gounod's "Ave Maria." I had no idea that anyone — especially a contributor to the WITNESS — would condemn a wonderful composition of music no matter what his or her religious affiliations are. Please let us respect each other's religion and so promote real brotherhood — this world of ours needs peace among us to promote world peace. Any music, "Ave Maria" or any other that is a pleasure to hear — soothes many a troubled heart. I am a member of the First Evangelical Lutheran Church of Glencoe, Minn., and our city is quite equally Protestant and Catholic. We never quarrel about religion here, and all of us like "Ave Maria," and we hope the radio continues to play it.

ESTHER D. SPAUDE

(Knowing the staunch Lutheran faith of Bach, we are glad he did not live to see one of his melodies abused by becoming a vehicle of the adoration of St. Mary. We do not quite agree that pleasant music will soothe the troubled heart. When we hear the wedding march from *Lohengrin* played at a church wedding, we feel about it much as we feel about the "Ave Maria." Both compositions *are* beautiful music. But there is an eternal fitness of things which makes a dream of Bach at the organ transformed into a prayer to Mary, and a pagan wedding march (all of Wagner is pagan) used at a Christian wedding, just an artistic monstrosity. G.)

CREDIT FOR "A TRIBUTE"

On page 149 of THE LUTHERAN WITNESS, which came to my desk today, I find my name. Although I am in full agreement with form and content of this excellent piece of writing, I must request you to inform the readers of THE LUTHERAN WITNESS that the credit for this fine article goes to my good friend and brother the Rev. August F. Bernthal of Saginaw.

A. ZEILE

INTRUSION INTO THE CHURCH YEAR

DEAR DR. POLACK:

I am enclosing a copy of a Mother's Day Service handed me. To me a thing like that falls flatter than day-old beer. I have no objection to giving honor to whom honor is due among our antecedents and so on, but when you have lived into the church calendar and begin to feel a bit what it means, this sort of thing leaves the impression of an almost sacrilegious intrusion. Always I hear: "Blessed is the womb that bare Thee — yea, rather, blessed are they that hear the Word of God and keep it." I know that the Fourth Commandment is part of the Word of God and the keeping of it essential and a part of our reasonable service and so a part of our worship with which we glorify God every day, and yet, to me, there is a very, very strong feeling of the injection of subjectivism when this sort of thing is made to take the place of the Common Service, especially at a time when Holy Church is hastening toward the feast of Ascension and also Pentecost. Maybe that feeling is a luxury connected with religion that I should not allow myself, but it is there, and I feel I have come by it honestly.

N. N.

GREETINGS

The WITNESS is still the world's best church paper. I read it from cover to cover. Keep it that way. With the help of God you will. P. L. BORNHOEFT

Summarizing the space devoted to various subjects in THE LUTHERAN WITNESS, I find that the emphasis on doctrine and missions is fairly evenly divided as far as space is concerned. The faith itself and the duty of bringing this faith to others has received almost equal stress. By comparison, Lutheran Union has received very little stress. Statistically, this indicates that the job was well done and that perspective was not lost in the excitement of issues over Lutheran Union.

HERMAN A. ETZOLD

Our Editorial Committee has done a good job well. JOEL E. ROSS

The editors of THE LUTHERAN WITNESS have shown themselves most faithful to the purposes of the Church, most scrupulous in dividing the space of the paper, and most careful in keeping THE WITNESS from becoming an arena for controversy.

WILLIAM A. BUEGE

I am especially pleased to see that last year's WITNESS carried more space devoted to "Home Missions" than in any of the previous years; this is good, for our laity need to learn to see "heathen" up their own streets and every new home development as a "field ripe unto harvest."

GEORGE MCREE

In reviewing the last two issues of THE LUTHERAN WITNESS, my opinion was again confirmed that here we have a church paper which in editorials and news and mission reports, etc., rates a straight A.

W. KEISKER

I like your stress on the social obligations of our people and that our people should get into the political field, journalism, the learned professions, and into the field of art and science. What I would like to see also are editorials and articles which present the Christian viewpoint on the vexing social problems and evils of our day, as, e. g., war, Communism, race relations, labor-industry relations, birth control, divorce, intemperance, atheistic evolution, political graft, and the duties of citizenship over against this, unfair business, and the like. Our people are touched by these things in their daily lives and often are guilty.

HERMAN A. ETZOLD

THE LUTHERAN WITNESS is "well done." Doctrinal essays and informative notes are to the point. A. OLLENBURG

Permit me to express my sincere appreciation of your article in the February 24 issue, "A Synodical Organ."

MARTIN J. ZSCHOCHE

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. William Henry Strothmann (d. Sept. 15, 1947) was born at Hesselteich, Kreis Halle, Germany, Aug. 31, 1872, son of Peter and Wilhelmina Strothmann. In January, 1891, he emigrated to this country and in September, 1892, entered Concordia Seminary, Springfield, to prepare himself for the holy ministry. He served as vicar for two years at Hamburg Minn.

After his graduation in 1899 he was ordained and installed in his first charge at Newfane, N. Y., and served until 1903. He also served congregations at Tonowanda, N. Y., 1903 to 1911; Iuka, Ill., 1911 to 1914; Topeka, Ill., 1914 to 1916; Pekin, N. Y., 1916 to 1922; Mendon, N. Y., 1922 to 1924; and finally at Jacob, Ill., from 1924 until he retired from the active ministry in 1936 because of ill health. He taught in the Christian day school of his various congregations until 1922.

On Oct. 25, 1899, he married Wilhelmina Berg, who died March 2, 1911. They had six children, four of whom survive their father. On Feb. 18, 1912, he married Amalia Ziegler, which union was blessed with thirteen children, eleven of whom are living.

After his retirement from the ministry he lived at Murphysboro, Ill., where he departed this life on Sept. 15, 1947, after having been bedfast about seven months. Funeral services were held Sept. 18, at Immanuel, Murphysboro. His pastor, H. Paul Boehne, preached on Gen. 5:24. He was laid to rest in Immanuel Cemetery at Murphysboro to await the glorious Resurrection Morn. The committal service was in charge of President H. C. Welp.

H. Paul Boehne

The Rev. Adolph Frederick Schrein (d. Jan. 6, 1948), son of Mr. and Mrs. George Schrein, was born Sept. 13, 1885, near Scribner, Nebr. He received his theological training at our seminary at Springfield, Ill., graduating in 1909. He served at Hartley, Iowa, from 1909 to July, 1911; from 1911 to 1913 at Holstein, Nebr.; then he accepted the call to Bethlehem Church, Crete, Nebr., where he was privileged to labor for 34 years until his sudden death. He also served his District as Visitor.

On June 1, 1910, he married Anna Haessler of Deshler, Nebr. He is survived by his widow, one son, and three daughters, two sisters, and four brothers. Two of his brothers are pastors: Bernh. H. of Chippewa Falls, Wis., and Carl F. of Sterling, Nebr.

A large number of pastors attended the funeral services at Crete, Nebr. The Rev. H. Erck of Lincoln, Nebr., preached the funeral sermon and the Rev. W. Nau, Vice-President of the Southern Nebraska District, served as liturgist. Prof. Theo. Stelzer played the organ, and a quartet of Seward students rendered several hymns. The undersigned officiated at the grave in Lincoln Memorial Park, Lincoln, Nebr.

W. Pebler

The Rev. Amandus J. Horn (d. March 2, 1948), born Oct. 21, 1895, at Maryland Heights, Mo., the son of the Rev. and Mrs. Oscar W. Horn, attended the preparatory colleges in St. Paul and Milwaukee and Concordia Seminary in St. Louis, Mo., from which he was graduated in 1919. His first charges were the congregations at Napoleon and Kulm, N. Dak. In 1927 he moved to Immanuel Church, Olivette, Mo. He served this congregation until his sudden death, in the doctor's office, on March 2. He was united in holy wedlock with Esther Gradert on Oct. 12, 1920. He is survived by his widow, a son, and two daughters.

Funeral services were held on March 6 in Immanuel Church in Olivette, Mo. The sermon was preached by the Rev. William Dietze on John 11:11. President E. L. Roschke of the Western District spoke in its behalf, and the Rev. G. Schupmann on behalf of the Kirkwood Circuit and the St. Louis County Pastoral Conference. The Revs. H. Claus and G. Schupmann were the liturgists. The Rev. Martin Olsen conducted the committal service on the cemetery of Immanuel Congregation.

G. Schupmann

The Rev. Walter J. Kitzerow (d. March 11, 1948), born July 19, 1886, in Milwaukee, Wis., the son of Charles F. and Dora Kitzerow (nee Anderson), attended our Concordia College, Milwaukee, 1901—1907, and was graduated from the Theological Seminary at Wauwatosa, Wis., in 1910. He was ordained and installed as pastor of St. Paul's Church at Deer Park, Wis., which he served from 1910—1923. After his pastorate at Greenwood, Wis., 1923 to 1925, he served Trinity Congregation at Howard's Grove, Wis., until the time of his death. He conducted services on Sunday morning, Feb. 29, but a heart attack necessitated calling off the scheduled service that evening, the first time in his ministry that a scheduled service had to be canceled. Another heart attack on March 11 called this faithful servant home to his Lord. Funeral services were held in Trinity Church, Howard's Grove on March 15. The Rev. Ed. Schmidt, Executive Secretary of Missions of the South Wisconsin District, spoke in German on Rom. 1:16; the Rev. Karl Schulz, pastor of Trinity Church, Sheboygan, Wis., in English on Luke 12:37. The undersigned served as liturgist.

He is survived by his faithful wife, Ruby, to whom he was married on Aug. 17, 1911; by his son, Walter, Professor at Concordia College, Fort Wayne, Ind.; by his daughter-in-law, his aged mother, two brothers, one sister. Interment was made in Graceland Cemetery, Milwaukee, the Rev. Prof. J. E. Richard Schmidt reading the committal service.

Erich M. Keller

The Rev. Hicko Hicken, em. (d. April 1, 1948), born in East Frisia, Germany, on May 14, 1861. He received his elementary and academic education there. He taught parochial school at Dundee, Ill., 1882 to 1888; from 1888 to 1906 at Crystal Lake, Ill., and from 1906 to 1907 at the school of Immanuel Church, Valparaiso, Ind. In 1907 he entered the holy ministry after successfully passing a special examination before the faculty of Concordia Seminary, Springfield, Ill. As pastor of St. Paul's Church, Kouts, Ind., and St. Mark's, Medaryville, Ind., he served these congregations for forty years, until 1946. In addition, he also had charge of St. John's Lutheran Church in La Crosse, Ind., for ten years.

On Thanksgiving Day, 1882, he m Marie Foelschow of Dundee, Ill. union was blessed with two sons. Hi preceded him in death on Oct. 26, 19

About eleven months after he ha Kouts for Chicago, to make his with one of his sons, he died on A 1948. Funeral services were he Saturday, April 3, in Bethlehem C Dundee, where he began his fi service. The undersigned preache sermon on 2 Tim. 4:6-8 and officia the grave. The Rev. Herbert M pastor of Bethlehem, Dundee, and th W. H. Schwane, who was the s brother's successor at Kouts, Ind., a in the service. Interment was in D beside the body of his wife.

Victor C. Ricke

New Publicatio

Unless otherwise noted, all publicatio viewed in the "Lutheran Witness" m secured from or through Concordia Pub House, 3558 S. Jefferson Ave., St. Louis 1

Walking the Highways of God. tional Booklet No. 83. By Rev. Doerffler. Concordia Publishing St. Louis, Mo. 10 cents each.

Dein Stecken und Stab. Devotional let No. 83. German. Concordia lishing House, St. Louis, Mo. 10 each.

These booklets have met and are ing a real need. The quality of the tent is as good as ever. M. S

Unto a Living Hope. Sermons fo Season after Easter. By pastor leaders of The Evangelical Lut Church. 5½×8, 294 pages. Aug Publishing House, Minneapolis, $2.50.

Three sermons are offered for ea the six Sundays after Easter, als Ascension Day and Pentecost. The tion of texts is very good. The firs for each series is the old church C for that day. While some sermons expound the text, they all brea deeply devotional spirit and warmth and sincerity. Without hesi we recommend this book of sermo our readers for their devotional re The language, for the most part, is s and the printing is such as to make ing easy. Here is a book many s read. Victor Mennic

Revision or New Translation? By O T. Allis. 164 pages, 8¾×5¾. Presbyterian and Reformed Pu ing Co., Philadelphia, 1948. Pri

A much-needed and timely volu the professor of the Old Testame Westminster (Presbyterian) Theol Seminary and author of many boo defense of the genuineness of th Testament writings. This volume comparative study of the Authorized sion and the Revised Standard V of 1946. Dr. Allis takes up the ac of the new translation, the offenses a idiom, the treatment of familiar B expressions, certain inconsistencies revisers, and a detailed comparison value of the old translation and the

ume is a product of acute reason-
d expert scholarship, proceeding
e conviction that the Old and New
nts are indeed the Word of God.
G.

Glory. By Harry V. Richardson.
9 pages, 7½×5¼. Friendship Press,
w York. Cloth, $2.00; paper, $1.00.
mprehensive, accurate, stimulating
of the development and sociological
of the Negro Southern rural
. As such it will be of value to
and boards desiring background
cies. Almost entire emphasis is on
terial benefit to members of a
church." H. B. ROEPE

Music

Reviewed by Walter Buszin

rish Organ Book Vol. 2 (8271). Philip G. Kreckel. $1.25.
recommend this second volume of
es to those who accompany con-
ns at a reed organ or piano.

is (Juletid) (8295). By Margrethe kanson. 50 cents.
written and churchly. Though n an ancient Christmas hymn, its d not be restricted to the Christmas Simple.

Music for Organ (8328). Arged, edited, and compiled by T. tius Noble. $2.00.
h of the nineteen compositions in- are chorale preludes by Bach. omposers represented are Cesar Stanley, Karg-Elert, Brahms, oble, Stanford, and Reinecke. The n is well above the average and mended to all organists who select vice music with discriminate care.

Prelude on the Welsh Hymn Tune berystwyth." By Carl Parrish. cents.

Prelude on the Welsh Hymn Tune bes." By Carl Parrish. 60 cents.
are again happy to recommend tions by Mr. Parrish, whose skill nposer is indeed laudable.

um No. 1 "Rorate Caeli." By nk Campbell-Watson. 60 cents.
gain recommend also another com- by Mr. Campbell-Watson. Like ish compositions, the present work derate difficulty and well written.

Miscellaneous

rdinations and Installations

thorized by the Proper Officials)

PASTORS

d:

D., in Emmanuel Congregation, Get-
, in St. John's Congregation, Agar, and
n Congregation, near Gettysburg,
by C. F. Paul, Palm Sunday, March 21.
arry H., in First Congregation, Onawa,
y Daryl Schmidt, Jub. Sun., April 18.

Fritze, Julius A., in Immanuel Congregation, Higginsville, Mo., by H. J. Kleindienst, Cantate Sun., April 25.
Gallman, Lawrence, in Peace Congregation, Faribault, Minn., by Pres. Robt. G. Heyne, Mis. Dom. Sun., April 11.
Heitner, Donald H., in Holy Cross Congregation, Saginaw, Mich., by Emil H. Voss, Jub. Sun., April 18.
Jacobsen, J. G., in Trinity Congregation, Lincoln, Nebr., by F. Worthmann, Jub. Sun., April 18.
May, Nicholas B., in Redeemer Congregation, Warsaw, Ind., by W. C. Birkner, Jub. Sun., April 18.
Schwarz, Benedict, in Immanuel Congregation, Netawaka, Kans., by Fred E. Duever, Cantate Sun., April 25.
Steinke, Ad., in St. John's Congregation, Gloversville, N. Y., by K. Schleede, Cantate Sun., April 25.
Stuenkel, W. W., in Trinity Congregation, St. Joseph, Mich., by H. A. Ott, Jub. Sun., April 18.
Weinrich, George, in Holy Cross Congregation, Glenwood Springs, Colo., by M. E. Mayer, Mis. Dom. Sun., April 11.
Zitzmann, Paul, in Trinity Congregation, near Madelia, Minn., by K. L. Rosenwinkel, Quas. Sun., April 4.

Commissioned:

Draheim, Lester W., as institutional missionary in Kansas City, Kans., in Our Savior Church, Kansas City, Kans., by Edgar J. Mundinger, Mis. Dom. Sun., April 11.

TEACHER

Seibel, Paul, in Christ Congregation, Cleveland, Ohio, by E. Malkow, July 1, 1947.

DEACONESS

Behling, Lorraine, as mission worker in China, in Bethel Church, St. Louis, Mo., by O. H. Schmidt, Cantate Sun., April 25.

Dedications

Newkirk, Okla. The new parish hall of St. John's Congregation (S. Thies), Mis. Dom. Sun., April 11.
Worden, Ill. The renovated and remodeled school and parish hall of Trinity Congregation (E. G. Meseke), Cantate Sun., April 25.
Yorkville, Ill. The enlarged and remodeled church of Cross Congregation (R. H. Bekemeier), Jub. Sun., April 18.

Cornerstone Laying

Everett, Wash. Immanuel Congregation (F. Zehe), for a new church, Jub. Sun., April 18.
Wanhsien, Szechwan, China. Holy Cross Congregation (Chang Tung Chin), for a new chapel, April 13.

Synodical District Conventions

The North Wisconsin District of Synod meets in Trinity Lutheran Church, Wausau, Wis. (Rev. E. H. Bertermann, pastor), June 7—11. Further announcements will be sent to all delegates by the Convention Committee of the host congregation. — O. H. EIFERT, *Secretary.*

The California and Nevada District meets June 21—24 at California Concordia College in Oakland, Calif. Opening service, Monday, 10:30 A. M. For further details see District Supplement. — R. J. JAGELS, *Secretary.*

The Northern Illinois District of Synod will meet in convention at Concordia College, River Forest, Ill., June 21—25. Essay: "The Doctrine of the Church." Essayist: Dr. E. W. A. Koehler. — F. L. GEHRS, *Secretary.*

Educational Institutions

Concordia Teachers College, Seward, Nebr., has scheduled the opening convocation of the new academic year for Tuesday, Sept. 7, 10:00 A. M. Both new students and returning students are to arrive on Monday, Sept. 6. Registration for classes will be held on Wednesday, Sept. 8.

No prospective student should appear unless he has made application for admission and has been informed that his application has been accepted.

Concordia Teachers College offers a four-year program leading to the degree of Bachelor of Science in Education. Qualified students may apply for advanced standing. Because dormitory space is at a premium, application should be made by June 1 and should be accompanied by a transcript of credits earned previously. For a catalog as well as for other information write the President's Office, Concordia Teachers College, Seward, Nebr.

Concordia High School, Seward, Nebr., will begin its new academic year at the same time as indicated in the above announcement.

Concordia High School offers a standard high school program with emphasis on pre-professional courses in religion and music.

Students may enroll in any class. Because dormitory space is at a premium, application should be made by June 1 and should be accompanied by a transcript of credits from the school last attended. For a catalog address the Office of the Principal, Concordia High School, Seward, Nebr.

Announcement

Pastor William Borkenhagen, formerly of Suwalki, Poland, and at present in London, England, has made application for membership in Synod. — H. J. RIPPE, *President of the Atlantic District.*

Available

A Carpenter *organ* owned by Grace Lutheran Congregation of Dallas, Tex., is offered free to any congregation willing to pay the transportation charges. — CLYDE W. DAVIS, 3318 Gibsondell, Dallas 11, Tex.

Holy Cross Lutheran Church of Cleveland, Ohio, is offering for sale a *reed organ*, foot pedal. Write to Holy Cross Lutheran Church, Rocky River Dr., Cleveland 11, Ohio, c/o REV. JOSEPH L. STOFKA.

Trinity, Clinton, Mass., will be very happy to give its old *Communion silvers* (flagon, paten, chalice) to any mission congregation that needs such. — CYRIL WISMAR.

Changes of Address

Pastors

Becker, J. W. A., McFarland, Kans.
Bergen, Carl, 713 Garden St., Hoboken, N. J.
Danker, F. W., R. 2, Bay City, Mich.
Droutz, H. H., 423 W. Fourth St., Onawa, Iowa
Geihsler, Walter, 1218 West Griegos Rd., Albuquerque, N. Mex.
Grother, L., 4415 N. Francisco, Chicago 25, Ill.
Gumz, F. A., St. John's Lutheran Church, Florence Sta., Omaha, Nebr.
Herrmann, R., Lidderdale, Iowa
Krug, E. O., 138 S. Carroll St., Wabash, Ind.
Kurth, Woodrow, 910 Illinois, Rawlins, Wyo.
Manske, Ernest F., *em.*, 416 Union St., Monroe, Mich.
Peters, William F., 40 Brookside Ave., Berkeley, Calif.
Reimann, F. H., Bowen, Ill.
Schwarz, Benedict, Netawaka, Kans.
Seyfert, Herman, Nashville, Kans.
Temme, L. W., Box 37, Warrenton, Mo.
Wilson, Edwin L., 4922 Northland Place, St. Louis 13, Mo.

Teachers

Appelt, Robt. E., *cand.*, 478 S. Wildwood, Kankakee, Ill.
Stelter, Edward, 7712 Normal Ave., Chicago 20, Ill.
Sylwester, Ewald E., 330 Acoma St., Denver 9, Colo.
Wachholz, Otto, *em.*, Box 89, Lombard, Ill.

THE LUTHERAN WITNESS

Official Organ of The Lutheran Church — Missouri Synod

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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